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and their reciprocal effects which are involved and consequently one or more of them is forgotten. Moreover since we are compelled to use symbols, verbal or otherwise, in our thinking, a source of error is introduced which renders absolute confidence in purely mental results impossible.

But on the other hand, the sterility of pure reasoning affirmed by some authors and the assertion that nothing is contained in the conclusion which was not in the premises is untrue, as may readily be shown by the many new facts in science discovered purely by reasoning. The new combination in the imagination of experiences already known leads to the discovery of absolutely new results, to a new truth which is contained in the combination of facts, but which exists in neither of the facts taken singly. It is this new mental vision created by imagination which constitutes the new fact, the conclusion. But it is also true that though reasoning is quicker and therefore more productive, actual experiment may furnish better conditions for the discovery of new facts, because of the insufficiency of the imagination and because in some cases the observation of all that actually happens gives adequate data.

The fecundity of reasoning depends upon the fact that the imagination is not only reproductive but also productive, i. e., it may combine elements given by experience in a manner entirely different from anything already observed in the past.

For these new combinations the affective intensity directed toward the end to be attained is of supreme importance. An analysis of this dynamic aspect of reasoning shows that it consists in an interest which operates for the exclusion not only of all other affectivities but of memories connected with them. It also directly evokes all memories, facts, experiences, and knowledge associated with the affective tendency which is active throughout the whole reasoning process. But this affective evocation is not sufficient in all, especially in new cases, which must proceed by the method of selecting, from the multiplicity of acts imagined, those particular ones which are suited to the end to be attained. It is precisely this triple form of activity, i. e., exclusion, evocation and selection according to the affective tendency which is the essence of teleological thinking.

Simple association which suffices to explain the evocation and succession of ideas is not adequate to explain the directed association which constitutes reasoning. There is needed in addition the affectivity for the end in order to maintain coherence during a long process of reasoning.

There is also present in the reasoning process a secondary affective tendency which consists in the fear of omitting some of the possible actions and reactions to which the object under consideration might hypothetically be subjected, and this exerts an influence on the process of recall. Illogical thinking is, in fact, due to the forgetting /or displacement of some factor necessary to the correct result. This phase of thinking the author proposes to discuss in a future paper on the pathology of reasoning.

THEODORE L. SMITH.

In the Shadow of the Bush. By P. A. TALBOT. New York, G. H. Doran Co.; London, W. Heinemann. 1912. pp. xiv, 500. Price \$5 net.

This book reports the nature and nurture of the Ekoi, a forest or 'bush' people of Southern Nigeria and the Cameroons. The Ekoi

are mainly of Bantu stock, and are found to the number of some 20,000 in and about the Oban district; across the German border they number from 6,000 to 17,000, according as certain tribes are or are not included in the count. The author, who is an official of the Nigerian Political Service, has traveled some 1,700 miles annually in the district since he entered upon his duties in 1907, and has made notes of things as he came across them. The result is a book of real interest and value, but a book which has also the defects of its origin. It is cast in the form of an itinerary, with continual interruption by folk-tales, and with special chapters devoted to religion, magic, government, etc.; so that the reader who tries to hold the narrative as a whole is reminded of *The Shaving of Shagpat*. Moreover, certain important questions receive somewhat casual treatment: the status of totemism, e. g., and the evidence of a matriarchal condition (p. 97). These points must be mentioned; but the criticism does not reflect upon the author, who has taken entirely the right course. "Primitive races, the world over, are changing so rapidly that it seemed well to place on record . . . habits and customs [which], at first in everyday use, showed signs of becoming things of the past. . . . Written in the depths of the Bush, far from every book of reference, . . . this book claims nothing save that it strives to tell the story of a little-known people from a standpoint as near as possible to their own."

The two most striking features of Ekoi life are the organisation of secret societies and the universality of magic. "The whole country is honeycombed with secret societies," of which the Egbo Club is the most powerful. This is a men's club, which has its house in every village, under native rule usurped practically all the functions of government, and possesses a very ancient (partly totemistic) ritual. There are also women's societies, to whose ceremonies men are not admitted; only in exceptional cases, or by a sort of inferior membership, are the societies of the one sex open to the other. Even the children have their mimic Egbo Clubs, to say nothing of 'age-classes' or Junior Republics (p. 283). As for magic, it is "the keynote to which the lives of the Ekoi are attuned." They are animists of the most thorough-going kind; "not only great trees, but the smallest plants possess a soul, and can feel pain when plucked" (p. 287); they reverence ancestors; they have two or three 'deities,' and the author thinks that he has found "traces of an older, purer worship;" but the mainspring of conduct is the juju—which may mean almost anything uncomprehended and mysterious, from a sort of demigod to the 'mana' of herb or stone, including also the manifold means whereby these forces may be influenced or controlled. "Ancestor worship, nature-jujus, secret societies, the principal events of life, and the commonest actions of the day, all blend inextricably in a complicated ritual." Juju dances, emblems, posts, trees, stones,—juju rites, revocations, 'sendings,' 'medicines,'—jujus of good and of evil, of protection and of fear,—accompany the reader throughout the book. The author gives some curious instances of the effectiveness of a juju; for the most part he notes them without comment, but in one case he explains that the "strong-smelling pitch used to 'renew the power' of the juju may offend the nostrils of the keen-scented" leopards against whom it was directed. On pp. 85 ff. is a strange story of the death of a chief owing to the shooting of a buffalo (the chief was a 'buffalo-soul') ten miles away.

The Ekoi show a good deal of artistic feeling in the forms of

their domestic pottery, and are extremely musical. They have, besides a variety of drums (xylophone and regular types), a 'harp,' an instrument corresponding to the Malagasy *valiha* (played by two men, the one of whom "strikes the strings with two slender wooden sticks, while the other touches it here and there with a small closed calabash, with which he makes occasional 'runs' by drawing sharply up and down"), the *okankan* made of two flat bells apposed, rattles, etc. The author gives instances of the drum-language, which Retz—in the adjacent Cameroons—was the first European to master; we regret that he does not allow more space to the subject. He also gives instances of the *nsibidi* or pictorial sign-language, the secret of which was at first jealously guarded (p. 39), but which he has managed, at least in some measure, to interpret.

The book is profusely illustrated by photographs, and by figures in the text. A colored frontispiece shows an Ekoi girl in 'fattening-house' costume. The series of plates representing styles of head-dress (pp. 318 ff.) is especially good. Appendices deal with tabus, clubs, language (grammar, vocabularies, etc.), anthropometrical data, natural history, etc. The author has great sympathy with the people, and has learned to respect them; his work has evidently been a labor of love; and he is to be sincerely congratulated on the amount of first-hand information that he is able to impart.